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In an early number of *The Classical Journal* (2. 1) a former editor, in an editorial with the title *College Editions of the Classics*, made a harsh and bitter attack upon the college text-books that have been recently published in this country, on the ground that the introductions and commentaries went so far beyond the needs of college students as to be practically of no service to them. He singled out, though without giving names, as crying examples, the edition of the *De Senectute*, by Professor Frank Gardiner Moore, of Trinity College, a book which I have more than once heard referred to as a work of great discrimination, critical judgment and scholarship, and Professor Wilson's edition of *Juvenal*, a work of which even a captious English reviewer says (*Classical Review*, 17. 465), "We have now two good school editions of *Juvenal* instead of one"—the one being an edition by Duff.

The editor in question remarks, "Present conditions in classical studies call for two kinds of editions; comprehensive editions for advanced students and instructors, and small editions, with brief introductions and short notes, for college students".

What is meant by the second class of text-books is presumably indicated by a recent edition of the *Phormio*, of Terence (Scott, Foresman & Co.) by the writer of the editorial quoted. Certainly this edition does not suffer from any of the qualities ascribed to the editions just mentioned, either in the editorial or by the critics. It looks as if it might have caused a busy editor two weeks' work or even less time if he had the services of a stenographer, and as the editorial referred to really did touch upon a proper subject for discussion it is regrettable that the example of the kind of book desired should prove such a trivial performance.

It is true that most of our college text-books contain more material than is either needed by or is to be studied by the college student, but it does not necessarily follow that because that is the case they are improper books to put into the hands of college students. If college students are so inadequately prepared that they need assistance only of the elementary kind that this edition of the *Phormio* provides—mainly translation—the difficulty would seem to be one of earlier preparation. To restrict college text-books to such a style of commentary is to de-

prive the bright student of any chance of making any thorough study of the matter. Classical works are not in the same category as works in a modern tongue. They have proved their value and have had wide influence upon subsequent literatures. While teachers may differ as to the amount of time that should be expended in study external to the mere translation, still no one can feel satisfied with using a text-book intended only for the weakest in the class.

Conditions in this country are not the easiest for classical teachers. We have no facilities for the publication of editions of strictly university grade; as a result the possibilities of intensive study by American scholars are very limited. I remember some years ago urging a colleague of distinguished ability, whose contributions to the study of Classics had been recognized both abroad and in this country, to embody his work in the form of definitive editions. He replied with the question, "Who would publish them?" It is not to be expected that publishing houses which have to meet the competition of rivals and publish strictly as a business should accept, in any large measure at least, books intended for the advanced student only, and consequently American scholars have been obliged to embody the results of their study in college editions, or if they published elaborate and advanced editions at all, to do so at their own expense. The Germans themselves and our English cousins have not despised the same practice, their principle being that the best was none too good for the college student. If the possibility of showing their ability in text-books is to be taken away from scholars, we should take away one of the great incentives to exact and painstaking investigation. Decrying ourselves is a very easy thing to do. It is a pity in some respects that those who decry have rarely contributed much to the sum total of American scholarship. To write a text-book that will sin neither in the direction of too much nor in the direction of too little requires qualities of scholarship, experience and discrimination which are rarely met with, and certainly until these qualities are united we should do well to put before our students a feast even at the risk of some going hungry for lack of ability to choose, rather than to starve them with such nourishment as some recent text-books provide.

G. L.

## GREEK DISCOVERIES AND INVENTIONS

Some years ago two notable articles appeared in the *Revue de Philologie*. One of these was a review of Wilamowitz-Moellendorf's Greek Reader; the other was an editorial written as an accompaniment to this review. The burden of the editorial was that the study of Greek was in danger of being totally abandoned in France, and that perhaps a reproduction of the Reader for French pupils might contribute something to the maintenance of Greek, because the work contains numerous extracts which show that the ancient Greeks contributed much more to science and the mechanical arts than is generally known even to educated people. In so far as this implied (if it implied it at all) the abandonment of Greek as a literary study, it cannot be commended. That would be what the Germans call "Das Kind mit dem Bade ausschütten". Still it would make the study of Greek seem to the masses not so useless if they could be made to realize how much of our civilization, material as well as intellectual, has grown out of that of the Greeks. The Reader of Wilamowitz, however, is not at all suited to our secondary schools; but all our teachers of Greek, even professors in our highest institutions, should be familiar with it.

All fairly well educated people have some (though usually inadequate) conception of the influence exercised, directly or indirectly, by the Greeks, on the literature and art of the present civilized nations; but comparatively few seem to know how much modern science and the mechanical arts owe to them. There are, indeed, a few who believe almost literally that there is nothing new under the sun; while many who ought to be better informed claim almost all important inventions and discoveries for modern times. The truth lies between these extremes. A treatment of the whole subject would require a work of cyclopaedic proportions, and only a few illustrative examples will be cited in this paper.

In the Greek Reader of Wilamowitz some inventions are described in an extract from Hero of Alexandria. These are a slot-machine into which a coin was dropped which caused the flow of a little holy water; a sphere made to rotate by escaping steam (not a flutter-wheel driven by a jet of steam as has sometimes been stated); a odometer, to be attached to a carriage and record the number of revolutions of the wheel. These are of little importance; but the fire-engine described in the same extract is practically the same as the hand-engine in use to-day. At Rome it was introduced in the early empire, and a large fire-brigade, supplied with such engines, was kept in readiness for conflagrations. In other parts of the work of Hero are mentioned the five elementary machines or "mechanical powers" as they are sometimes called. It is

significant that Hero was much studied in the fifteenth and sixteenth centuries, and Wilamowitz says: "durch ihn hat das Hellenenthum den modernen Völkern die Begründung der neuen Physik und Mechanik ermöglicht".

The line between arts and sciences is not easy to draw. Some people think, for instance, that surgery and engineering are sciences. So no attempt will here be made to draw the line. In surgery, it may be noted, the ancient Greeks operated for cataract, displacing the crystalline lens with a delicate needle, and there are fragments extant telling *how to extract the lens*, but not necessarily implying that the operation had actually been performed. As to the influence of Greek medicine, it is sufficient to state the fact that, when William and Mary College (called Universitas Virginiensis in the pamphlet from which I get the information) conferred an honorary degree on the chief surgeon of Lafayette's army in the presence of George Washington, the surgeon responded in a long address urging the New World to cast the new medicine to the winds and stick to the good old medicine of Hippocrates and Galen.

But I must pass on to the sciences, and even here not only discoveries but also inventions are to be recognized. What was the greatest scientific discovery ever made? That the earth is round. The next discovery in order of interest is that the earth is simply one of the planets; but of that presently. Now that the earth is round is first stated by Aristotle; but his treatment of the subject shows that it was familiar to men of science. He gives several proofs of the rotundity of the earth. First, he says, it must be round, for if it were not, gravity would make it round. Secondly, the phenomena show that it is round. In Egypt, he says, you can see, to the south, stars that are under the horizon of any place in Greece; and the shadow of the earth cast on the moon during an eclipse is always bounded by a circle, no matter what the position of the moon. He adds that the earth is not a very large sphere, and that the mathematicians say it cannot be more than 400,000 stadia in circumference. This, of course, was a vague estimate. Eratosthenes, by measurement, made it, as everyone knows, 250,000 stadia, which is remarkably accurate in view of the fact that he used a well for a telescope. Also the round number is to be noted. (Very erroneous is the statement in certain text-books that 250,000 stadia amount to 31,250 miles. It is nearer 28,720; little more than one-tenth too large). The distance to the moon was also measured with equal accuracy.

The next most important discovery was that the sun is at the center of the solar system, or that the earth is a planet. This doctrine bears the name of Copernicus; but it was known to the ancients

and defended especially by the Pythagoreans. Unfortunately Aristotle, not satisfied with the dogmatism of that school, arrayed himself against the doctrine, and long afterwards was followed by Ptolemy in the *Almagest*; and so the science of Astronomy was retarded for a millennium. Copernicus was familiar with all these facts. There are extant ancient works, maintaining the correct doctrine, with marginal notes made by Copernicus. Even the precession of the equinoxes was discovered by the ancients and estimated with great precision. The *cause*, of course, remained a mystery until Newton discovered the general nature of gravity. (The cause, gravity, still remains a mystery. We call it "gravitation", and sometimes we hear of the "attraction of gravitation", which Newton never called it).

Most of the facts stated above are familiar, some of them, in fact, being found in our elementary text-books of astronomy, but the chief object of this paper is to call attention to two almost universally ignored contributions of the ancient Greeks to the science of Mathematics. One of the most difficult subjects to treat adequately is the history of mathematics. Cantor's treatment of the mathematics of the Greeks is wholly inadequate, and I have had occasion elsewhere to call attention to one of his errors. The "specialist" selected to treat this subject for Müller's *Handbuch* says that for some unknown reason H instead of E was used to denote 100 in the old system, when the initial letter denoted numerals. In other words, this specialist did not know that in the fifth century B. C., H was the aspirate at Athens. He is a *mathematical* specialist, and no one can censure him. To treat this subject requires the collaboration of a mathematician and a Hellenist; and it is proper that I should explain why I venture to touch upon it. When I went to Germany I was in doubt whether to make the Classics my specialty, or Mathematics, for which as a college student I had a special fondness. So I conceived the idea of combining the two and writing my dissertation on the Greek mathematicians. After some months of research, it became evident that what I had in mind would require a large volume and years of labor, including a study of Arabic. In the meantime I had been surprised to find some things in the Greek mathematicians that are almost universally supposed to be modern. Since that time there has appeared a work just such as I had the ambition to write: *Die Lehre von den Kegelschnitten im Alterthume*, by Professor Zeuthen of the University of Copenhagen, translated from the Danish and published in German in 1886. If anyone is inclined to question the correctness of the statements I am about to make, let him first study Archimedes and Apollonius of Perge in the original

and then the analysis contained in the work of Zeuthen.

The two most important steps in the progress of modern mathematics were the introduction of co-ordinate axes and of the infinitesimal calculus. To take these up in inverse order, I cannot go as far as Zeuthen and assert that Archimedes was familiar with and applied the integration of a differential equation (of course, expressed geometrically); but I do not hesitate to say that some of his processes, translated into modern notation, would be the integration of differential equations. This fact is specially notable in his method of finding the area of an ellipse and of a segment of a parabola. The process would suggest the invention of the (algebraic) calculus to very few minds, but it might well suggest it to a Newton or a Leibnitz. I have called the attention of mathematicians to this fact; but the reply usually is that, in finding the area of a parabola segment, he summed an infinite converging series, but that this is not integration. Of course it is not; but he found the area in two ways, and it is the other way to which I refer. A statement of it here would be entirely out of place.

As to coordinate axes the case is different. Descartes did not invent coordinate axes. They were familiar to him from the work of Apollonius of Perge on Conic Sections. The great contribution of Descartes, whereby he founded modern mathematics, was simply showing how by algebra we could perform the operations which Apollonius performed by what is called "geometrical algebra". With this assertion I must let the matter rest. I once called the attention of a mathematician, who had written a considerable series of mathematics, to the fact just stated, and, admitting that the ancients were familiar with projection, he utterly denied that they knew anything about coordinates.

By these allusions to mathematicians it is not in the least intended to reflect on mathematicians in general nor to imply that all or most of them are ignorant of the facts stated, but to produce a justification for this paper, intended as it is for teachers of the Classics.

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#### AENEID V

In a recent number of THE CLASSICAL WEEKLY (27) the statement was made that interest in the Aeneid lagged in the fifth book, and that other teachers are of the same opinion is shown by the fact that in some schools this book is omitted.

My experience, however, with successive classes of girls is, that not only interest may be aroused and attention held, but even enthusiasm often evoked. Indeed, the interest shown in the whole story seems wonderfully cumulative, reaching its



climax in the sixth book, where the greatest questions of human life and destiny are grappled with, and Vergil's noble nature is most clearly revealed, while opportunity is given for the first brief introduction of the class to Plato and Dante, linking their conceptions with the already familiar ones of Milton. And nothing could be better fitted to prepare the minds of students to turn from Dido's hopes and fears, her making and breaking of resolutions, her bitter reproaches and passionate despair, to the eschatology that is woven into the warp and woof of our fathers' theology and colors our own visions of the future, than this episode of the games.

The healthy-minded modern athletic girl, though too ready to judge Aeneas by the standards she would apply to a man in her own set, becomes a bit weary of the folly of the heroine of fiery southern blood, a Cleopatra, and takes a deep breath of fresh air when Aeneas *certus* is out on the broad sea again.

Aeneas's way of expressing devotion to a father's memory finds present day parallels, and there is as careful consideration of the prizes as if they were the cups and medals now awarded. After the naming of boats and captains, but before the race really begins, that is, has been assigned for a lesson, each girl is asked to write and lay on the desk the boat she favors. From that moment we are present on shore or deck. The names of boat, captain, and *faventes* have been written on the board for quick reference and that the memory may not be taxed with non-essentials, the course is also drawn, and when the relative position of the boats changes, this is indicated on the course. The impetuous Gyas, pushing the helmsman from the rudder as a Roosevelt might do, rouses a heartier laugh than the sorry plight of old Menoetes while he tries to climb the rock of safety, which so appealed to the Trojans' sense of humor, and Mnestheus's noble exhortation, coupled with the fine spirit of the true sportsman, rouses a thrill of pride in those who chose his name. It is more than a far off echo of races at Poughkeepsie and New London that we enjoy with these bronzed veterans of the sea.

The foot race, too, is vivid and full of color. Aeneas's justice to an alien people and his great kindness are emphasized by putting on the board the nationality of each of the contestants with his name. Three Trojans, one of them a royal prince, are in line with two in whose veins courses the blood of their foes, and with these dart forward two Sicilians. It is no tame and decorous race, but one in which the unexpected happens, and human nature is seen at its worst and its best. In such scenes, by sharing in the work of preparation, by his sympathy and sense of humor, by his readiness in every emergency, Aeneas shows that he is leader of men by native gifts.

At first thought, it might seem better for girls to

leave the scene when men put on the gloves, and it is well for the teacher himself to read a few of the lines that depict brutality with most vividness, passing over them lightly as may be, and yet in this contest between athletes, any girl is glad to have the braggart defeated, and to have the old champion, who roused himself because his chieftain exhorted him to fight for the honor of the tribe, win, and prove his mighty prowess by the death of a beast rather than a man.

When the pugilists are warding off blows or flying before them, the reading is interrupted a moment, and each girl is asked to write what she thinks the women are doing while the men watch the sports. These notes are read just before the pathetic incidents of the burning of the ships are assigned for a later lesson, and the class begins that passage with curiosity whetted, eager to learn whether the women have been getting dinner, applauding with the men, or engaged in prayer, for these are the three commonest guesses. The interest never flags throughout the book, for in the archery contest the mysterious burning of the arrow arouses expectation, and Iulus in his cry to the distracted women *En, ego, vester Ascanius* is like Prince Charles with the Highland maids and matrons. In these episodes, woman's part in the old Roman world is revealed and the simple sincerity of the Roman faith in the Divine, two topics that crowd the brief time possible in class for discussion.

The more one studies this fifth book, the more does Vergil's consummate skill in his art become clear and the satisfaction grows that he has put this vivid, wholesome picture of the strenuous life of play between the rapture and pain of the winter at Carthage and the prophetic visions and spiritual insight beyond the Styx.

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## REVIEW

The Greatness and Decline of Rome. Volume III (The Fall of an Aristocracy), pp. 342; Volume IV (Rome and Egypt), pp. 291. By Guglielmo Ferrero. Translated by H. J. Chaytor. New York: G. P. Putnam's Sons (1908). \$2.50 per Volume.

Volume III extends from 44 to 37 and Volume IV continues the narrative to 23 B. C., so that thus far the work, apart from the introductory chapters, covers a period of a little more than fifty years. If it continues, as projected, to the fall of the empire in equal detail, we may expect the completed history to contain more than forty volumes. Mere bulk is not in itself a merit; in fact it is far easier for a historian to use all his material than to exclude the relatively unimportant matter. These two volumes, for instance, contain many military and personal details which are unessential to an under-

standing of the time. The author is a literary artist. The translation by Chaytor, in better English than that of the first two volumes by Zimmern, though far from smooth or polished, gives at least a hint of the brilliant style of the original. No translation, however, unless by an artistic genius, can ever become a classic.

But the public is chiefly interested in learning the worth of Ferrero as a historian. Most extravagant estimates are being put into circulation by reviewers for the popular press and by reporters and editors, whose chatterings on this latest sensation seem to the serious reader of history about as sensible as the cackling of geese. They have already made Ferrero supersede Mommsen, and they threaten to oust Gibbon in his favor as soon as he reaches the period of the decline. These people, who have learned their Roman history from novels and dramas, find much that is new to them in Ferrero; and not content with what he says, they have invented an "electoral college" and other such wonderful things for Rome. In brief, they talk of Roman history in the way we should expect cats, had they human voice, to discourse on the Platonic theory of ideas.

A brilliant and interesting style is an embellishment of history rather than its essence. Perhaps even a newspaper reporter, heedless as he is of facts, would admit the necessity of discriminating between true science and the stories of Jules Verne, or between a real historian and a Dumas. Starting with such simple comparisons, we might, by great and long-continued effort, persuade him not to fling the charge of pedantry at the reader who insists that the historian should first of all have a regard for truth. The aim of the present review is to judge Ferrero chiefly by this standard.

He seems to have begun his intellectual career by a study of the economic conditions of present society, and on that basis he formulated for himself an economic theory of social changes. His philosophy need not be discussed here; it is enough to say that as the motives of men are various, a purely economic theory of society can be no more than partially true. The next step taken by our author seems to have been to postulate that the past is to be explained and illuminated by the present. Just now Dr. Emil Reich is rioting in the same theory. He is vastly broader than Ferrero, however, in that he admits several factors of historical progress in addition to economics. But the idea is by no means new. Probably no historian to-day fails to recognize the value of the comparative method, including the use of the present as well as of the past, for throwing light on historical subjects. Ferrero differs from others in completely identifying present and

past conditions and processes of growth and decay. This quality, which appeals most to theater goers and readers of novels, is a serious defect in the eyes of the sober historian. The most elementary historiographic principle is perspective—the recognition of differences between one age and another and between the present and the past. From this point of view it is difficult to admit that Ferrero is really a historian.

With his economic-social philosophy ready in hand he approaches Roman history with a view to discovering his theory at work in that field, and of course he finds it. The trouble with the method is that any other equally imaginative philosopher will be just as certain to find any other pet theory there; and if this policy is generally adopted, history will again become, as it once was with the ancient mythographers and rhetoricians, a plastic material to be shaped and reshaped according to the fancy of the artist. Ferrero accomplishes his object partly by his treatment of motives. When no motive is given, his economic philosophy supplies one, and even where a Roman statesman has mentioned the reason for his action, our author silently ignores it in favor of this same economic philosophy. Another means of attaining originality is the shifting of emphasis from one person or event to another, and the increase or diminution of emphasis on persons and events. Lucullus, for example, has gained enormously at the expense of Pompey and Caesar; and although historians have long recognized the importance of Gaul and Egypt, Ferrero outstrips everybody in emphasizing the value of these acquisitions. At the same time his habit of saying that historians have failed to appreciate this or that thing deceives the general reader who is unacquainted with the best works in the field. Either Ferrero has read none but inferior works, or he forgets that he got most of his ideas from others. That Antony played the leading rôle among the heirs of Caesar, and that the chief credit is due him for having put down the Republican party, was long ago stated by Schiller (*Gesch. der röm. Kaiserzeit*). Now Ferrero merely expands the idea and claims it as his own. The same may be said of the relations between Antony and Cleopatra, and of many other things. This policy of claiming credit consciously or unconsciously for what others have done is reprehensible; and the shifting of emphasis is a cheap trick which the merest tyro easily learns to play. It is true that the discovery of new material, or a more careful study of the long known sources often necessitates a revision of judgment; but in Ferrero's case it is pure fancy, when not his economic theory, which works the magic.

No scholar will say that Ferrero has carefully studied his subject. He approaches it with a phil-

osophic equipment merely and with little historical training or historical sense. Indeed he often reveals a profound ignorance of some elementary fact which could be learned from any good school history. He supposes, for instance (3. 94), that an appeal to the people was allowed from the *quaestiones perpetuae* as originally constituted, but was afterwards abolished by Sulla and Caesar, whereas in fact an essential feature of these courts was that their decisions were final. He imagines further (4. 134) that *princeps* should be translated 'president', and that Augustus as *princeps* held a place closely resembling that of our President. But he is misled by the circumstance that Mr. Roosevelt chances to be both president and *princeps*. After the fourth of March next he will no longer be president; but, if he retains the popularity which perhaps even now he possesses, he will continue to be *princeps*. In other words, the *princeps* was a political boss (cf. Munroe Smith, *Columbia Law Review*, 4. 529) who might or might not hold office. It is not strange that the Italian philosopher should fail to understand the free working of Republican institutions. His general idea that the Augustan government was a republic, though he claims it as new, is held by others; cf. Botsford *History of Rome* (1901), 210: "The republic continued in free Italy".

His lack of the critical faculty may be illustrated by his relative treatment of Antony and Octavianus. While rejecting as myth much of the scandal against the former, he accepts everything, however improbable, against the latter. "A monster incarnate, with all the hideous vices of a tyrant, cruelty, pride, luxury and treachery, Octavianus was the abomination of Italy" (3. 249). Cruel and unscrupulous he doubtless was, but "hideous vices" cannot be proved. In fact, the author accepts and rejects not according to any critical principle, but merely as his fancy or his philosophy suggests. If space allowed, many imperfections in detail could be pointed out. A work which so abounds in careless misstatements of fact, in wilful or unconscious perversions of motive, in misrepresentations of persons and events, as well as of the views of other laborers in the field, so lacking in perspective and conceived from so narrow and partial a point of view, can never take the place of Mommsen and Gibbon.

Power of imagination, fecundity of ideas and unerring literary taste form a sufficiently rare combination of excellences to assure the author fame; and in bestowing on him the degree of Doctor of Letters Columbia University has shown a just appreciation of these eminent qualities. But his intellectual kinship seems to be with the philosophic novelist rather than with the historian. Readers who are already familiar with the best histories may find in this new work useful suggestions, but to the

unsophisticated its very brilliancy will render it all the more a delusion and a snare.

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GEORGE WILLIS BOTSFORD

#### ON THE CORNELIAN LEGISLATION OF THE YEAR 67 B. C.

Ferrero, *Greatness and Decline of Rome*, I. 194, states that "Caius Cornelius . . . proposed two exceedingly popular bills, one a law forbidding Roman citizens to lend money in the provinces, which was intended to allay the financial crisis in Italy by stopping the export of capital; another a law taking away from the Senators and bestowing upon the people the right of giving dispensations from the observance of a law".

It is well known, however, that the first law mentioned by Ferrero was proposed and carried in that year by Aulus Gabinius (see Cicero, *Att.* 5. 21. 12, 6. 2. 7). What Cornelius actually did was to propose to the Senate, not to the people, a resolution forbidding the lending of money to the official representatives (*legati*) of foreign, including dependent, states at Rome. The motive, too, is wrongly given by Ferrero. Asconius (p. 56, f., Orelli), our only source for the Cornelian proposal, tells us that the tribune had in mind (1) the excessive interest on such debts, the payment of which overburdened the provinces, (2) the base purpose for which the money was used—contemporary events proving that loans of the kind were contracted for bribing Senators and Magistrates, to bring about a favorable settlement of the business on which the *legati* had come to Rome. Lastly with reference to this proposal, Ferrero seems to assume that it was passed, whereas Asconius informs us that the Senate rejected it on the ground that it had already sufficiently provided for such cases. As regards the second Cornelian law according to Ferrero's count, Asconius states that it was proposed in the form described in the quotation above; but this measure, when blocked by tribunician intercession, was withdrawn in favor of a compromise to the effect that no dispensations should be granted by the Senate unless two hundred members were present.

These comments lead to two questions: what is the value of the kind of brilliancy typified by the extract at the head of this article? And more specifically, if a writer perverts a well-authenticated motive in favor of his hobby, how far may we trust him in the interpretation of motives, when, as in most cases, they are not supplied by the sources?

COLUMBIA UNIVERSITY

G. W. BOTSFORD

#### MEETING OF CLASSICAL TEACHERS AT SYRACUSE

Affiliated with the New York State Teachers' Association, whose meeting at Syracuse, December 28-



30, 1908, was largely attended, are several departmental associations, among them the Classical Teachers' Association, which was formed four years ago.

On Tuesday, December 29, the Classical Teachers' Association held two sessions at the South Side High School, Billings Park. About one hundred teachers were in attendance. The President of the Association is Dean Frank Smalley, of Syracuse University.

At the morning session Dean Smalley in his opening address discussed and emphasized the cultural and disciplinary value of the study of the Classics; he urged that the teachers of Latin and Greek in the schools of the state should represent conservatism in educational matters, and at the same time endeavor to keep abreast in the educational race; by this he meant that they should maintain, in the face of the clamor for what is new, the worth and dignity of that which is old, yet *passeth not away*, and should seek to increase, in every way possible, their skill and resourcefulness of instruction in order to make the study of the Classics distinctly vital and filled with throbbing human interest. In this connection he spoke of the advantage to be gained from an active interest in the Classical Teachers' Association; a feeling of co-operation towards desired ends, and a quickening of zeal and enthusiasm for the work of instruction.

Following Dean Smalley's address, the programme consisted of a Caesar Symposium and a Greek Symposium. To the Caesar Symposium Miss Minnie D. Crofoot, of Palmyra, contributed a discussion of The Personal Relations between Caesar and Cicero; next, Mr. Joseph P. Behm, of the North High School, Syracuse, read a very careful paper on Caesar through the Eyes of Cicero; then followed a paper by Dr. Frank E. Welles, of Genesee Normal School, which was devoted to a discussion of Inductive Methods in the Teaching of Caesar.

At the close of the Caesar Symposium, the writer of this brief report showed four views of an Unknown Roman of the time of Cicero.

The Greek Symposium was opened by Superintendent James R. Fairgrieve, of Fulton, whose paper was on Greek in the High Schools. This paper was discussed by Principal George J. Dann, of Roslyn, a former pupil of Superintendent Fairgrieve. Professor John I. Bennett, of Union College, then read a paper on Greek in the Colleges, which was discussed by Professor H. M. Burchard, of Syracuse University. These papers of the discussions will be printed in detail in the Proceedings of the New York State Teachers' Association.

In the general discussion which followed Professor Charles Knapp, of Barnard College, spoke on the present status of Greek. It should be added at this point that the presence of Dr. Knapp at the

morning session contributed much to the general interest and enthusiasm of those present.

At the close of the morning session these officers were chosen for 1909: President, Dean Frank Smalley, of Syracuse University; Vice-President, Professor Edward Fitch, of Hamilton College; Secretary, Miss Clara B. Knapp, of the South High School, Syracuse; Executive Committee: Professor P. O. Place, Syracuse University; Professor J. I. Bennett, Union College; Miss Minnie D. Crofoot, Palmyra High School.

The following resolutions were unanimously adopted:

*Whereas* the study of the Greek language and literature is admittedly a study of the highest educational and cultural value, and

*Whereas* the cost of making adequate provision for the study of Greek in the High School is in itself trifling (in view of the fact that such provision will at most call for the services of but a single teacher) and compared with the cost of both teaching and equipment for work in sciences, is wholly negligible; and

*Whereas* there is little or no protective tariff on Greek, since Greek is commonly not required for admission to College, or required for the most highly valued degree, that of B. A.; therefore be it

*Resolved*, that it is the conviction of the Classical Teachers' Association of New York State, meeting with the New York State Teachers' Association, on December 29, 1908, that in every High School, supported in whole or in part by public funds, opportunity for the study of Greek should be afforded to all who wish to pursue such study.

At the afternoon session occurred the annual lecture for the Association. The precedent was established last year of having at the afternoon session a lecture of general interest and one to a certain extent outside of the beaten path of high school teachers. The lecture of this year was by Dr. Knapp, of Barnard College, whose subject was the Roman Theater. The lecture was indeed most interesting. Dr. Knapp illustrated by carefully chosen slides his scholarly treatment of the subject. P. O. PLACE

SYRACUSE UNIVERSITY

#### THE NEW YORK LATIN CLUB

The second luncheon of The New York Latin Club will take place on Saturday, February 27, at twelve o'clock noon, at the Hotel Marlborough, Broadway and Thirty-Sixth street, New York City. The meeting will be addressed by Professor John C. Kirtland, of Phillips Exeter Academy. Professor Kirtland is expected to set forth his impressions of the great English schools, which he has recently visited.

Tickets for this luncheon are seventy-five cents each; they may be obtained from Mr. J. Clarence Smith, 430 Fourth street, Brooklyn.

The third and last luncheon will be held on Saturday, May 22; at that time Professor Samuel Ball Platner, of Western Reserve University, will speak.

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